The Bombay Guardian.

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WEEKLY REVIEW.

—The Parsees have had a meeting and agreed to petition the Legislative Council of India against Mr. Maine's Native Marriage Act. This Act is for the Brahmo Somajists, but it provides for the marriage of any one not a Christian who objects to be married according to Hindu, Parsee and other native rites. The Parsees tremble at the thought of so much liberty; no Parsee should be allowed to marry a person of another religion. But why should not a Parsee be at liberty to marry whom he pleases if he can get the consent of those chiefly concerned? The time has gone by for this kind of caste tyranny. At all events it is idle to expect that Government will be a party to any such interference with the proper liberty of the subject. One of the speakers at the meeting said he thought the Bill was intended to do away with Caste distinctions, so that a man of one caste or creed could marry a woman of another. *But Government have nothing to do with Caste distinctions*; they leave it to the Caste themselves to guard these distinctions as they best may; and if the Parsee Marriage Act of 1865 helps the Parsees to guard their Caste, then it is a mistake and the Legislative Council has gone out of its way.

—An American paper says:

"Accurate observations have been made of the extent of the wearing away of the rocks at the Falls of Niagara. Mr. Le Vaux, the observer, states that the Horseshoe Falls have receded more than six feet at the great bend, or central 'bight,' since his visit last year, and that the average rate of retrogression from this point along the precipice to the 'Canadian bend' has been five feet."

This is at the rate of about a mile every thousand years. Lyell thinks there is good reason to believe that the Falls were once at Queenstown and have worn their way back a distance of seven miles or less. In his Elements of Geology he supposes the rate to be about three quarters of a mile in 1000 years.

—Lord Mayo is expected in Bombay early next month, and in Calcutta about the 10th of January. Lord Napier of Magdala is expected here this month.

—The Ameer of Afghanistan cannot meet the Viceroy at Peshawar. H. E. the Governor-General returns to Calcutta next week.

—We agree with the *Bombay Gazette* that if Mulharao, the brother of the Gaekwar should die in captivity, it will be to the lasting disgrace of the British Government. His health is suffering grievously from the cruel imprisonment to which he has been so long subjected. It were better that there were no kind of connection between our Government and that of Baroda than that such high-handed proceedings should be tolerated. As it is, Her Majesty's troops with their English officers attend upon His Highness the Gaekwar when he proceeds in state to worship Gunputi; but His Highness is allowed to deprive his own brother of liberty and health. There ought to be inquiry and energetic remonstrance.

The American papers furnish abundant evidence of the evils connected with the custom, now so prevalent, of carrying fire-arms. upon the slightest provocation men draw a pocket pistol and discharge it at the offender. A man in Brooklyn did not like the language of a Railway conductor, and fired a pistol at him; happily, it only went through his hat; the man, we are glad to see, was sentenced to five years of State Prison life. We hear a great deal of the progress of civilization, but it is not an encouraging fact that our modern science is helping to arm every man against his neighbour and fellow-traveler. There is a fearful amount of lawlessness and violence rapidly developing itself, just because every man's temper finds a revolver at hand to punish every imaginary or real slight. Civilized countries are supposed to have a well-ordered police; and where there is such a police there can be no manner of excuse for the wearing of firearms by private persons; the thing in fact ought to be made penal. We believe that the necessity of this will soon so manifest itself that such a law will be called into existence. The same advance in public sentiment that has so far put a stop to duelling, should abolish this mediæval or rather savage practice. If civilization cannot bring about even so much mutual trustfulness as this, it must be little worthy of the name it bears. It is a reproach to a state that it should be under the necessity of proclaiming martial law; a far greater that it should allow citizens to carry arms for the chastisement of social offenders, thus abdicating the very functions for which it has been clothed with power.

Looking at the matter from the point-of-view of the individual, the idea that there is manliness in carrying firearms and other dangerous weapons, is a great delusion. True bravery dares to go unarmed, and is not terrified at the possibility of meeting a bully, without a pistol to teach him caution. Courage and trustfulness go together. The man who is always itching to show that he is not to be insulted with impunity, gives reason to believe that he is deficient in bravery and in most other virtues. And you will generally find that bullies are most numerous where pocket weapons are most in use.

We have often admired that felicitous constitution of society which allows a million of persons to locate themselves in a city, while the fields which are to yield them nourishment are scattered far and wide and belong to other millions. In ancient Babylon, and in the capital of modern Japan, a large amount of arable land was enclosed that the dependence on outside farmers might be lightened. But in general this dependence is not felt to be a burden. It is interesting to observe the converging lines by which the surplus products of a large extent of territory are brought to the metropolis. All that is necessary is that inconvenient restrictions should be put away, and liberty of access freely given, and there is little danger that the inhabitants of the city will die of famine. The tendency of modern thought is toward the removal of such restrictions. The walls and ramparts, the moats and bridges of former days, are disappearing. Free trade is the demand of the age; if between nation and nation, much more between the city and the country, standing to each other in the relation of the heart and the extremities. It does not therefore seem to us a step in the right direction that the Native members of the Bombay Municipality should be calling for Town Dues. We would have no cordon separating the town from the country, and subjecting every man that would enter to the necessity of being searched by greedy peons and defiant officials. The Municipality of Bombay want money. We do not think they really want so much as is demanded. We have the impression that a great deal of money is expended that might be economized without disadvantage to the city. We object to imports on the necessaries of life, when there are so many objects of luxury scarcely at all taxed. We are not sorry that the House Assessment has been reduced; for we believe that this affects the poor more than it does the rich. After all, the Income Tax, if fairly administered, is about the best method of taxation; though we would have the rate rise when it reached the very large incomes. It would simplify matters if the Supreme Government would levy such a tax and make over to the Municipality a fair proportion, thus saving the expense of double establishments; giving up of course the other taxes imposed since the abandonment of the Income Tax.

The following statement has been furnished us by Mr. J. Haig, Principal of the Chr. Ver. Socy's. Normal School at Ahmednuggur, and is intended to supplement that which appeared in last week's *Guardian*. We were present at the recent examination of that school, and received a most favorable impression as to its value, immediate and prospective. We hope that the amount needed for the completion of the buildings, may be furnished. The future of India is bound up with such institutions.

"At present the number of the Students is *forty-two*, and from the promising character of many of them, it is hoped that efficient native teachers will be trained. The temporary accommodations now provided are very inadequate, and to carry on the Institution satisfactorily, the following suitable buildings are urgently required.

(1.)—Class-rooms for the Students.

(2.)—A Practising School.

(3.)—Dormitories for at least 40 Students, as they come from long distances and are houseless.

(4.)—Houses for the Native Masters, that they may reside on the same premises with the Students and superintend them after school hours.

A plan of the proposed Buildings has been prepared by Captain Griffith, R. E., and the estimated cost is Rs. 12,000 : Rs. 6,000 for the class-rooms and Practising School ; Rs. 1,500 for the Masters' houses ; Rs. 3,500 for the Students' dormitories ; and about Rs. 1,000 for furniture and apparatus.

Towards this sum the proceeds of former appeals and collections will be devoted. These amount to rather more than Rs. 2,500, about one half of which has been contributed in Nuggur.

The Bombay Government have been solicited for a Grant of Rs. 5,000. The Home Society has promised Rs. 2,500 towards the undertaking. This leaves about Rs. 2,000 still to be obtained, and the friends of the Society and of Christian education in Bombay, are invited to assist in a work which has for its object the moral and intellectual elevation of the native masses of this Presidency."

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ASTRONOMICAL MATTERS.

The protuberances, as the masses of colored light extraneous to the sun's disk, have been called, have now, by the spectroscopic analysis obtained at the time of the late eclipse, been ascertained to be masses of luminous gas. We might call them gas-worlds, as many of them are more than a thousand times the size of our globe. At the same time that we record this, we are called to make mention of a remarkable discovery made by Mr. Huggins, in connection with spectroscopic observations of a comet that was first seen on the 18th of June last. This comet was discovered simultaneously by Dr. Winnecke at Carlsruhe, and by M. Béquet at Marseilles. It is the most brilliant that has been seen for five years. Dr. Miller, F. R. S. took part with Mr. Huggins in the spectroscopic observations made on the light of this comet, and to the conclusion that it consists either wholly or mainly of volatilized carbon. We are here presented with an instance in our own system, of gas maintained permanently in a luminous state ; the same thing having been observed in the gaseous nebulæ. Now if these observations can be relied on, it seems to us that they effectually dispose of the supposed necessity of accounting for the sun's power of radiation by processes of combustion and the like. At all events they warn us to beware of dogmatic decisions while we are yet, as it were, simply at the sea-shore, the embarking place, of the ocean of discovery. How do the observations made on this new comet, harmonize with those by which Tempel's comet is ascertained to be identical with the November meteors, to be in fact a conglomeration of meteoric bodies, as reported in our issue of Oct. 17th ? Are we to understand that different comets are differently constituted ? How the carbon of this new comet became volatilized, is a thing that astronomers cannot explain, as the orbit of the comet did not (we are told) approach sufficiently near to the sun to find the heat necessary for such a result.

The maximum display of the November meteors will be to-day at half past one P. M., Greenwich time, at half past six P. M. Bombay time. It will be most conspicuous in the longitude of New Zealand.

The star Eta Argus and the surrounding nebula were observed in 1832 by Sir John Herschel. A remarkable change has taken place not only in the luminosity of the nebula but in its form, which is now entirely different, and also in the arrangement of the fixed stars which are strewn over the nebula. Their position *inter se* and relatively to the star Eta Argus, has greatly changed. "No phenomena in nebulous or sidereal astronomy has yet turned up," says Sir John Herschel, "presenting any thing like the interest of this, or calculated to raise so many and such momentous points for inquiry and speculation." We venture, with some diffidence, upon a suggestion. Supposing the observations to be reliable, may the difference in the apparent arrangement be attributable to the movement of our own solar system? This might be the case if the stars and nebula in question are situated laterally to our cosmical movement, and if they are much nearer to us than other stellar bodies are.

We shall not, without better evidence than we have yet seen, abandon the belief that all the nebulæ of the stellar heavens would be resolvable into stars, if we had instruments capable of sounding their depths. It is to us simply inconceivable that mere vapor or gaseous matter should radiate light to us from a distance of fifty millions of millions of miles and more. We see how faintly luminous are the nebulous bodies of our own system, the very comets that intersect our orbit.

A NEW SAVIOUR.

Two missionaries of the Brahmo Somaj have signed and published a letter in which they state that some Brahmos have begun to recognize Baboo Keshub Chunder Sen as a Saviour of men commissioned by God, to offer up prayers in his name, and even to address prayers to him ! We think it highly probable that the Baboo will hasten to deny that he has encouraged or even countenanced such a conception of his character and office. He has very freely unveiled to the public his religious experiences, and told us of a time when he was much burdened and distressed with a sense of sin. It seems incredible—we check ourselves ; is any development of this sort too wild and fantastic for poor human nature ?—we hope, at all events, that the Baboo's head has not been turned with the adulation he has received, so far as to allow divine honors to be paid him. A lecture of his that was reported last month, showed plainly that his aspirations were soaring a high flight. He seemed to fancy that he had discovered a system of religious truth that would serve as a bond of union to all mankind, and do away with the unhappy religious differences separating man from man all over the world. Even in uttering such aspirations, he must have felt, unless he he was blinded to a most extraordinary degree regarding man's nature and the motives by which he is governed, that in order to induce all nations, tribes and tongues to receive the *ultimatum* of God at his hand, it was necessary that he should be accompained by a divine authority in comparison with which all other authority should be found insignificant. The alternative to this is that he should promulgate a system that should fall in with the tendencies and predilections of men and be recognized by all as that which their souls needed. But the religions existing in the world show what the tendencies and predilections of men are, and show that they differ exceedingly in different climes and countries; most of them having this in common that they smooth the path of sin and reconcile man to his own fallen self, by hiding from him the character and will of the true God. It is a fine though somewhat bold thought in a Bengalee Baboo, to propose uniting all mankind upon a single religious basis ; but unfortunately his scheme lacks even the distinction of novelty. His system has very few tenets, but not one of them is original. We are often reminded of Rongé, when we hear of the Baboo's proceedings, or read his lectures. Rongé was hailed and extolled to the skies when he stood forth as an opposer of superstition ; the people could understand and sympathize with him in his iconoclasm ; it was their own light that flashed forth in him. But when it became necessary that he should vindicate his title to the continued regard of men by giving them something in the place of what he had overthrown, it became evident that his vocation was gone. He was a mere rationalist, and his opinions were found to have no more authority than those of any other man.

According to the confessions made by the Baboo two years ago, it is by the aid of Christianity that he has climbed to the position to which he has attained ; but more recently, he seems disposed to kick the ladder from under him and teach people that they must climb up some other way. The grand difficulty probably is that his acquaintance with Christianity is perilously defective. He has expressed unbounded admiration for Jesus Christ, but it is rather as a marvelously perfect development of human nature that he admires him, than as God manifest in the flesh. The revelation of God in Christ is for the purpose of 'condemning sin in the flesh,' condemning this fallen humanity of ours, and covering it with opprobrium ; for the purpose of extinguishing forever the idea of religious merit ; and for the purpose of providing a way of salvation that shall make it impossible for men to glory in any strength, wisdom or goodness of their own, and compel them to ascribe all goodness and power to God ; 'that no flesh should glory in his presence.' On almost every page of God's word this grand distinguishing feature meets the gaze of the candid enquirer, and teaches him the lesson so terribly bitter to men, that he must take the position of a moral bankrupt and come to God in Christ to be forgiven of pure grace, and to be built up *ab imo* by the power of the Holy Spirit. And never was there a time when this lesson was more distasteful to men than it now is ; for there was never a time when men were more carried away with the idea of their prowess and wisdom, than they now are. The portraiture in Ezekiel xxviii of 'one wiser than Daniel, master of all secrets, having marvellous riches and resources obtained by commerce, one that sealed up the sum, full of wisdom and perfect in beauty, setting his heart as the heart of God and sitting as God in the midst of the seas,' is the very portrait of the age we live in, the very portrait for instance of that England which finds its organs in the leading secular journals, and separates itself carefully from evangelical Christianity. We cannot therefore be greatly surprised, though we may be deeply grieved, when we see young men like the Baboo Chunder Sen, turning aside from evangelical Christianity to embrace a form of doctrine more congenial to the spirit of the age.

ARYA SOMAJ
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Dr. Murray Mitchell has very happily pointed out in his "Christianity and Paganism," some of the striking analogies between the progress of Christianity in the first three centuries and that upon which it has entered in India. What is now reported of the followers of Mr. Keshab Chunder Sen, may add another to the points of resemblance.

MISS CARPENTER.

Miss Carpenter has returned to India and has received a hearty welcome from the leading members of the Native community in Bombay. Her zeal and energy and self-denial in their behalf, well entitle her to their regard. Her object is to establish a Normal School for the education of Native female teachers. It is to be located, we believe, in Ahmedabad. In an address given at Bristol, apparently to a Unitarian congregation, just before leaving, Miss Carpenter said :

"Not only had she felt herself that their own views of religion which they regarded as 'the truth as it is in Jesus,' had helped and stimulated her, but she felt perfectly confident, from what she had seen in India, that it was especially those who held their views who could properly draw out the people of India. Many who held dogmas and believed them essential to salvation did not feel stimulated to help these poor down-trodden beings unless they could at the same time introduce to them those dogmas which they deemed essential to salvation; and therefore they were not willing to come forward unless they were privileged to try to draw them to their own religious views. In England she had made the Christian religion the basis of all her teaching; especially in the institution which was more peculiarly under her care. She should rejoice to do the same in India, and it was a great self-denial to her that she could not; but at the same time, she was withheld by a duty."

And again :

"So far from the Government introducing a godless teaching, as had been often said, from her own experience and observation she should say that the system adopted by the Government had really more undermined heathenism than any amount of Christian teaching that could be given. It had perfectly undermined heathenism, for she could tell them confidently that she never now met with an educated Hindoo who had the smallest belief in idolatry, and they felt grateful when they found that they all acknowledged and worshipped one common Father. She therefore thought the Government were wise, and she should adopt their system with the greatest confidence. She should adhere strictly to the principle laid down by the Government, the observance of which had gained for her the confidence of the natives, among whom she could go freely. They had seen that she had acted scrupulously to what she had said. She publicly stated in every city she entered that she valued Christianity exceedingly—that it was that which had enabled her to do all she had done, and that, in fine, it prompted her to go to India, because it taught her that they were all the children of the same Father; but as she should not allow any one to interfere with her religious views, so she did not consider it just to interfere with those of others."

We have not the slightest desire to "interfere" with Miss Carpenter's convictions of duty; our object in making these extracts is to enquire if the missionaries are really in error in the course which they pursue. Perhaps when this lady has become better acquainted with the educated Natives, she will find that they are not so detached from idolatry as they seem in conversation to be. It is very certain that we have had within the last twelve months, in the leading Marathi journals of Bombay, elaborate pleas in behalf of image worship, and denunciations of those who found fault with idolatry. And when she comes to compare notes with her Native friends, she may find a difference in their conception of 'our one common Father' from that which Christ has given us. The point we wish to consider is whether 'more is done to spread the influence of the blessed Gospel which we prize' by burying in silence whatever is not palatable to those of other religions, than by frankly declaring its truths. If so, missionaries will, we suppose, be delighted to make the discovery. They will be very glad to get rid of the offence of the cross. They find very little pleasure in being obliged to assume an attitude of antagonism to the strong beliefs, the darling prejudices of others. The writer of this is free to testify that his greatest unhappiness is, and has been for twenty years, in the necessity under which the Gospel lays him, of declaring truths that are so exceedingly distasteful to the people of this country. Is it then a fact that Christianity as Christ taught it, is welcomed by the Natives?

"Natives had said they had no objection to Christianity as Christ taught it, and she therefore felt that in going out among them—she was doing much to spread the influence of that blessed Gospel which they all so deeply prized."

We turn with eagerness to Christianity as taught by Christ to learn if it really permits us to keep back all that is offensive to men, and what do we find? Alas, the utterances are very explicit: He that confesseth me not before men, him will I not confess before my Father in heaven. I am the Way, the Truth and the Life; no man cometh unto the Father but by me. Whosoever believeth in the Son hath everlasting life; whoso believeth not shall not see life but the wrath of God abideth on him. Go ye into all the world and preach the Gospel to every creature; disciple all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost. Ye shall be hated of all men for my name's sake. And we find the risen Saviour saying to Paul, 'I send thee to the Gentiles, to open their eyes and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins and inheritance among them who are sanctified by faith that is in me.' And accordingly Paul determined to know nothing among the Gentiles but Christ and him crucified.

We are compelled then to abide by our opinion that the New Testament discountenances in the strongest manner the idea that the Gospel is to be advanced by the supppression of those truths that are unpalatable to men; and we submit that Christianity as Christ taught it, is to be learned from the missionaries rather than in schools from which the Bible is excluded.

CHRIST'S VERITIES,

OR

THE "VERILY VERILY"S OF THE GOSPELS.

"VERILY, *I say unto you till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled.*" Matt. v. 18.

They to whom these words were first addressed by our Lord, understood by 'the law' the body of commandments and ordinances given to the Jews. But the copious illustrations of his meaning given by Christ in the exposition that follows, enable us to apprehend it very clearly. He takes up one after another of the precepts in the observance of which the Jews were seeking to establish for themselves a righteousness and ground of acceptance with God, and discloses in them a fulness of meaning that had not been dreamt of. It was not intended that they who had refrained from actual murder and adultery should flatter themselves that they had religiously kept the commandments prohibiting those sins. Open transgression is but the fruit; there is before this the tree, and before the tree there are the roots, and first of all the seed. Sin has a considerable life before it flashes itself forth in acts. 'Is thy servant a dog that he should do this thing,' says the mouth sincerely at the very time the heart is hiding the seed of the future misdeed. In multitudes of instances the full efflorescence does not take place; conventionalities, rules of society, fear of consequences, hinder the development; but the sinful tendency may be in the heart all the time.

Proceeding with his illustrations, Jesus shows that the law is tending to fulfilment when an inferior or temporary expression of the divine will is replaced by a higher expression of it. The injunction to give a writing of divorcement, was subordinate to the higher law that forbad the putting away of the wife; and by parity of reason all that was temporary and special in the commandments given to the Israelites, had to be superseded by that higher expression of the will of God which Christ came to give. The Jews who flattered themselves that they were righteous because they had not forsworn themselves, were to learn that the use of oaths was itself offensive to God. A divine interpreter of the law is come among them, and he shows them that they have constantly misapprehended its scope. The Sermon on the Mount is an inspired commentary on the law, revealing its length and breadth and showing that nothing less than absolute perfection is required of those who would be called the children of God. 'Be ye therefore perfect even as your Father who is in heaven is perfect.'

At a later period we find our Lord varying the words of our text, thus: "Heaven and earth may pass away; my words shall not pass away." The law passses over into the words of Christ; these are the final and complete expression of the Father's will, the new version of the divine code. The law thus embodied is an essential part of the Gospel. It is only as we know the will of God that we know God; his character expresses itself in his requirements; and if any man turns his back on the law or gives it the cold shoulder, he is so far turned away from God. A thing this to be considered by many who seem to have little solicitude for the doing of God's will, many to whom the commandments are grievous, and whose Bible is limited to the promises. 'I never knew you' is what the Judge will say to them; had they known him he would have acknowledged them.

Exceeding great and precious promises are scattered over the Gospel, but the larger part of it is preceptual; and he who would preach the Gospel must see to it that the Lord's requirements are fully set forth. It is said that the point of primary importance is that men should come to Christ and through him be reconciled to the Father, and receive forgiveness of their sins; after that they will seek the knowledge of God's will. Yes, but in order that they may come to Christ, they must be made sensible of their need of him, they must know their sinfulness, and this they will never know till they understand better than they do the commandments of God. The Spirit of God convinceth the sin-

ner first of his sin and then of the righteousness of Christ; and convinces him by showing him God's holy and perfect law embodied in Christ and set at nought by the sinner. Christ's recorded words were addressed for the most part to those who had not yet come to him in faith, and consist of very much that is not invitation. They who find their complacency in the thought of fulfilled duty need to have much more of duty piled upon their consciences, till their complacency is crushed to powder and they cry out in anguish, 'Wretched men that we are, who shall deliver us?' The reason why Christ's salvation has so litttle effect upon many who appear to have embraced it, is because they do not know from what it delivers them. They have never known their absolute ruin; have not been shown the length and breadth of the divine law; they have perhaps learned that Christ is the best of all leaders, the One most worthy to be followed; but a far more powerful consideration than this is necessary for such hearts as ours. And the fashion of the day which makes it inexpedient to say much of man's ruin and danger and the wrath of God, tends to make it impossible that converts should know the grace of God in its magnitude and power, and effectually precludes the attainment of a high degree of consecration.

'Heaven and earth may pass away, but not one jot or tittle of the law of God unfolded in my word, shall pass away.' May we not infer that the Spirit of God, before the close of this dispensation, shall have exhibited in the heart and life of the believer the complete triumph of God's word, complete conformity to the word of God, the image of Christ, the perfection of sonship? Is not this that manifestation of the sons of God, for which the whole creation groaneth and travaileth in pain together until now? 'He that overcometh shall inherit all things; and I will be his God and he shall be my son.'

Notes from an Interleaved Bible.

Psalm lvi. 3. Faith in God's perfect love casteth out fear; but that faith must be habitual, not merely when danger comes.

4. We praise his word by trusting it. This is the highest compliment we can pay to any one's word. What flesh can do. It may be a Nero, an Alexander the Great, it is still but flesh.

5. They wrest my words: they wrested those of Christ. Men habitually wrest the words of God to their own destruction.—In the heat of controversy, there is a strong tendency to impute worse things than are actually said.

6. They did this to Christ.

7. They that make God a liar, denying the dangers of the wicked, hope to escape by iniquity. Infidelity is for the most part just such a hope.

8. It often seems in providence as though our tears were of no account. Faith assures us that they are had in everlasting remembrance. We need not write our own book of lamentations, or harp much upon our sorrows; we shall find in heaven our biography written by a divine hand, with all our wanderings and sorrows sympathetically told. In Pompeii are found lachrymatories, little bottles of tears. Even now, many bottle their own tears, dwell upon their past sorrows, make an idol of their sufferings. Some diaries are kept and read just to feed this form of selfishness. But the tears that are bottled in heaven, are those that the weepers themselves quickly forget, remembering rather the thousand fold alleviations of their lot. Especially they are those that have their origin in love to the cause of Christ, sympathy with his church, sorrow for the desolations of Zion. Tears are too sacred to be thrown away on selfish sorrows; they belong only to true love.—Connect this O. T. expression with that word of the N.T., 'God shall wipe away all tears from their eyes.'

9. This I know. Some fancy that faith and knowledge are in a kind of opposition. But all knowledge rests upon testimony of some kind; when God himself is the witness, we may well say, This I know. How seldom can the men of science say positively, This I know. The discovery of to-day has to be corrected by to-morrow's.

12. Thy vows are upon me: 'I am engaged,' is a sufficient answer to the invitations of men.

13. Light of the living: natural life and light; but the words 'before God' give a higher character to the aspiration. To walk with God, with a sense of his presence, is to have the true life, the true light.

lvii. 2. God that performeth, not merely promiseth.

3. His mercy and his truth. Happy are they to whom His truth takes the form of mercy. Faithful and just to forgive us. His mercy and his truth are set forth in the Gospel; He shall save his people from their sins.

4. Daniel was cast into a lion's den, and the three Hebrews into a furnace of fire, but there is an equal martyrdom when our lot is cast among the ungodly, if we have grace to witness against them.—Their tongue is a sharp sword: never sharper then when drawn out now-a-days in the columns of the leading English journals in the endeavour to stigmatize ministers of religion and all developments of piety that do not harmonize with the views of the critics. For the *odium theologicum* we have the *odium theologiæ*.

7. My heart is fixed: thou art Peter and upon this rock of faith I build my church. Nothing wavering, says James. The best preparation for this steadying of the heart, is to be like the Psalmist made sensible of weakness and helplessness. The soul is bowed down before the heart is fixed.

10. Thy mercy is great unto the heavens. This is literally true. The very stars are made to minister to the child of God, to all in fact. Where would navigation be without the Polar star? And all this goodness, is goodness to sinners.

Correspondence.

PAYMENT BY RESULTS AND THE UNIVERSITY EXAMINATIONS.

To the Editor of the "Bombay Guardian."

Dear Sir.—I am very glad you have at length broken ground on the subject of Grants-in-aid and our Mission Institutions, and I hope the very temperate remarks of your last week's article will be seriously weighed by all our Missionary brethren. Heartily agreeing with you as to the danger which threatens the religious interests of our Institutions, and only holding for stronger opinions than those you have expressed, I wish to follow up your remarks, in quite another line, to shew that the plans now adopted for pushing Education in our Institutions are prejudicial in yet another sense. My apprehension is that Missionaries, and all who desire the spread of sound education will have to contend for something else by and by than for Christian Education; they will have to fight for education in a much more modified sense. Under the systems so popular at present—Payment by Results and the University Examinations—all enlightened views of what education is are being crushed out. The disposition to cry up these systems is almost universal. The Director of Public Instruction, the managers of schools, the public journalists are all extolling them. And yet the very plans which are so heartily lauded in Bombay have even during the past twelve months, been as heartily condemned in England. At the present time, the mania for examinations in Middle Class Schools and in the Universities is being loudly assailed by our best Magazines and Reviews. In Scotland especially, where common school education has deservedly held a first place, a determined effort is being put forth to get rid of this very Payment by Result System, which was by sheer force imposed some years ago. As an expression of the favour with which the system is regarded here, let me quote the following from an article which lately appeared in one of your respectable contemporaries:—

"Except under a system where payment is made in proportion to results, we have no means as far as Mr. Monteath's note goes, of assuring ourselves that the quality of the knowledge imparted is such as we should desire. It is with pleasure therefore, that we notice the spread of this system in this Presidency, as one which unites many advantages, being such as can be readily appreciated by the native mind, and one which, when combined with that of the local cess, is calculated to allay the too easily aroused suspicion of some covert intention on the part of the Government, tending also to secure for the less brilliant, as well as for those of naturally quick intellect, the untiring attention of the teacher, and at the same time giving to the public some guarantee that a proper standard of acquirement has been attained."

I grant readily that if the system allowed, as its name speciously holds out, a fair or even an approximate statement of the result of a teacher's labours, it might be extolled in this way with reason; but allow me to note a few things, as follows:—

1. Payment by Results is a *misnomer*; the name is qualified to mislead all who are not acquainted with education as practically carried out in a good school. The Inspector appointed by Government visits the school, and questions the pupils. The results disclosed by the system are *the answers given to their questions*, and not by any necessity whatever, the results of the teacher's exertions. The result of a teacher's exertions is the amount of knowledge the pupil's mind contains, or rather, and far more accurately, it is the pupil's condition, mentally and morally considered, as compared with what it was at a previous inspection. To be right, the inspection must guage this quantity, and pronounce the result—a manifest impossibility, and hence the delusiveness of the system. The name implies an attempt to accomplish what of course every one would wish, but which is impracticable, and insinuates that the thing is actually accomplished. The system is not a whit better than the famous architectural design of the Bishop of Brechin who proposed beginning at the top of his castle, and building downwards towards the bottom. It is a beginning at the wrong end, and so,

2. The system is wrong in principle. It goes on the supposition that Education is an article that may be weighed or guaged. To start by indoctrinating the native mind with a notion of this sort, I hold to be doing it a moral mischief, although the native mind may take to the notion, and appreciate it readily. It is not the school the Government should first of all concern itself with, but the teacher. I know it is replied that the system really does indirectly affect the teacher, spurring him on to his duties, making him attend to all his pupils alike, and so on; but why take this circuitous road to him, beset as it is with great dangers, when the direct one is open to us? But I believe it is a great mistake to suppose that such advantages are gained. The system circumscribes the energy of the teacher, as he is quick enough to notice that it is a knowledge of the mere superficial technicalities of his subjects that enables his boys to pass; and instead of its encouraging him to drill up dull boys, precisely the contrary is the effect. He concludes in his own mind that a certain amount of quickness is absolutely necessary to give him even a chance; and if this amount is not forthcoming, why should he waste his time upon the boy?

3. Payment by Results is another name for *the cramming system*—notoriously the worst possible, and having the aggravation of being introduced among pupils at a stage when they shall suffer most from it. For although immense mischief is done to young ladsby cramming for the University examinations, the mischief is less than will arise from its introduction among children and young boys before the foundation even of a sound education has been laid. And Payment by Results cannot fail of producing a universal cram. The children's memories, to give them any chance, must be loaded with all the facts &c. supposed to be embraced in their standards; and all technicalities, which are the least useful parts of elementary education, must be elevated into the highest importance, because it is mainly by their knowledge of these that an Inspector, not having his attention directed to modes and processes of tuition, must be guided. Here then, as I feel strongly convinced, we are laying the foundation in mere rubbish. Mr. Lowe, the author of the system, has done elementary education unspeakable mischief. Cramming a quantity of facts and figures into children's memories and calling it education, and making them vomit it out by the emetic of

the Inspector's visit, and calling that Results—how possibly can intelligent men subscribe to a scheme so absurd.?

4. It is impossible by the system to escape causing pupils, parents and all concerned to measure progress by the passing or not passing of these examinations, and the passing of certain standards with the ability to occupy certain situations, and thus to connect a money-value with each stage of education—a connexion that may be defended by many, and that to some extent will always hold, but surely not one that is to be lauded and popularised. Already it is a common talk that a matriculated student is worth so much, a B. A. so much, an M. A. so much. And just as we contrast the value of goods in different parts of the country, so we say a B. A. is worth so much in Calcutta and so much more in Bombay. I do not regard this as a light matter, but as an evil that projects a shadow over the future education of the country. Let me request yourself and readers to weigh the following remarks from Smiles' 'Self Help' written eight or ten years ago regarding the system at home, and as far as I know, not designed in the least to point to India:—

"Sir James Clark has not inaptly described the preliminary system of cramming for examinations of the kind to which these youths are required to submit, as thoroughly demoralizing, and calculated to develop *prigs* rather than men. The mind is so overlaid with a heap of indigested knowledge that there is little room left for its free action; and though a *functionarism* as complete as that already established in China may thereby be secured, it will probably be at the expense of that constitutional energy and vigour which are so indispensable for attaining a robust manhood. Moreover, the tendency of this new movement seems to be, *to draw the educated youth of the country, aside from the paths of ordinary industry, and direct their eyes towards the public treasure as the highest object of their exertions* *; whilst, beyond all, there is that danger to be apprehended, against which Montalembert has so eloquently warned us, of stimulating and propagating the passion for salaries and government employment, which saps all national spirit of independence, and in some countries makes a whole people a mere crowd *of servile solicitors for place.*"

The system here condemned, of course in its more advanced stages, is just the system cried up amongst us, namely, that of determining results of education by examinations, beginning with the Common School plan and ending with the University Honours, well characterised by Professor Seeley as "delusive and unjust", "a vulgar system", "untrustworthy, hollow, however pretentious", and bewailed by Mr. Pattison of Oxford, as a "tyrannical system, crushing the aspiration of a liberal curiosity and all disinterested desire for self-improvement, destroying teaching, which may be said to be a lost art among us, the student not being taught the things in which he is examined, but prepared to pass an examination in them, a very different process."

As illustrative of the truth of these remarks there is a fact, easily enough substantiated by any one who may be doubtful. Young men who left our schools six or eight years ago, before our examination system had taken such hold, were greatly superior scholars *on the whole* to the mass of matriculated students. Among these latter you will find multitudes of raw lads, whom the knack of managing examination papers (for there is a *knack*) has carried through triumphantly, who could not converse with you ten minutes in connected, idiomatic, or fairly intelligible English. The former left school with an education not so bulky or multifarious, it is true, but far more real and far more available. The passing of the entrance examination, notwithstanding, entitles the raw lads to leap over the heads of young men whose English is almost as perfect as our own.

Reverting a moment to the danger suggested in your article, I believe it is impossible for any one who knows these Institutions, to deny that the evils do not exist in apprehension, but are already present and palpable; and I feel impelled earnestly to declare against the very unwarrantable as well as untenable position now usually held with respect to the danger. The prevailing disposition is to regard the state of things as *inevitable*. A great current has set in and we must float with it. The steam is up, and carriages not attached to the engine must of course be left behind. See how the prevailing idea is embodied in the sentence you quote from the report of a Mission Institution.

"As in the present circumstances of the country it—that is, connexion with the Government Educational Department—is essential to the very existence of the school as an educational institution, we have only to make the best of our position, in dependence upon the guidance and help of God."

That is, Connexion with the Government Educational Department is essential to the very existence of our schools as educational Institutions! Is not that too strong? Can it be proved? And yet, this connexion has necessarily a strong secularizing tendency! To my own mind, much more demonstration of the necessity of this connexion was wanted. I have never been able to see any further argument advanced in its favour than an undefined fear that we should be left miserably in the rear were we not tagged on to this obstreperous force. Of course, there are many, too, who hold that we, as an educating force, are entitled to state help. Perhaps it will yet appear, according to a well-known saying, that a humble independence would have suited us better than this more splendid connexion, involving as it does such a deal of *attention to mere appearances.*

With your kind permission I hope to say a word or two on other aspects of the question on a future occasion.

Faithfully Yours,
J. S.

* I underline these words because of their remarkable bearing on present movements.

Epitome of News.

SATURDAY, November 7, 1868.

—Of the late Dr. Longley, Archbishop of Canterbury, the *Times of India* says: "His catholicity and missionary spirit are worthy of note. For all the great leading church, home and foreign missionary and educational societies he preached anniversary sermons, and often presided at the meetings held to advocate their claims."

—*Overland Mail*, Oct. 16: Mount Vesuvius is again in eruption.

Troubles are reported from Bohemia and the Tyrol.

The report of the discovery of a conspiracy to assassinate the Sultan has been confirmed.

The Republicans have gained the State elections in Pennsylvania, Ohio, Indiana, and Nebraska, in some instances by large majorities. This is considered to virtually decide the Presidential election.

Mr. Gladstone has issued his address to the electors of South-West Lancashire, and has addressed meetings at Warrington and Liverpool.

Sir W. Heathcote has retired from the representation of Oxford University. Sir Roundell Palmer has been asked to stand by the Liberals, and Mr. Mowbray will be the Conservative candidate.

It is expected that the writs for the new Parliament will be issued on November 11.

The Bishop of Exeter is said to be slowly sinking.

An agreement on the naturalization question is stated to have been come to between the English and American Governments.

Almost the only noticeable feature of the Spanish news of the week is a new attempt to suppress the Jesuits. But the Jesuits have been often suppressed before, and have arisen again, all the more powerful for their suppression. The great fight of Hercules and the Hydra is a type of it. Strike off one head and another rises up in its stead, until some one comes to cauterise the wound with a hot iron, and that some one has not yet appeared. Spain is the cradle of the great "fraternity of Jesus," and it may be expected to survive there, whatever may happen elsewhere, as long as there is any vitality in it. Meanwhile, it is worthy of observation, that whilst fear is expressed in this country of the increasing power of the Papacy, in the kingdom of "her most Catholic Majesty" Pontifical and priestly influence are so much at a discount, that Spain has been thinking of setting up business again, under the sign of an English or a Coburg Protestant Prince. If, indeed, there be one thing more than another of which we have little need to be afraid at the present time, it is the increased influence, in any shape (?) of the Romish religion.

—At a meeting in London to aid the sufferers by the South American earthquake, £7,000 was subscribed.

—The populace of Madrid burned the Concordat in front of the palace of the Papal Nuncio.

—The Madrid Junta has not been idle during the week. It has published in the *Official Gazette* a document containing a declaration of rights, which include elections by universal suffrage, liberty of religion and education, the right of public meeting and peaceful association, and liberty of the press, with a special press law, administrative decentralization granting autonomy to the communes and provinces, the jury system in criminal trials, equality before the law and irremovability of the judges. It has also issued several important decrees, chief among them being one by the Minister of Justice ordering the suppression of the order of the Jesuits throughout the Spanish dominions, the closing of all its colleges and institutions within three days, and confiscating its property to the State. The junta proposes the extinction of all religious communities established since 1835, and also proposes that the members of the other religious corporations should be empowered to declare themselves free. By other decrees all officers and soldiers exiled for political reasons are allowed the privilege of returning to the service of their country, the Rural Guard is dissolved, the customs house at Madrid is abolished, and freedom of traffic granted in the interior for both Spanish and foreign merchandise; and the octroi duties throughout Spain have been abolished. To replace the revenue derived from this unpopular tax a poll tax is to be imposed upon all persons of the age of fourteen and upwards, and the impost will be classified according to the value of the houses occupied. The poor, it is said, will not be subject to the tax.

"I have witnessed," says a correspondent, "many popular demonstrations, both in England and on the Continent, but I never saw one that could bear comparison with the welcome offered by the people of this city to General Prim. In the numbers who were concerned, and in the excitement and enthusiasm which were displayed, it was quite unique, and I am at a loss to find language in which to convey to your readers any idea of the grandeur of the spectacle which it presented."

—The mails from South America bring fresh details of the late earthquake. It is stated that in Quito the stench arising from the unburied bodies was horrible. Pillaging was going on in Arica and Arequipa, Peru. Some people were still being dug out of the ruins alive. In Ecuador alone it is now stated the list of killed amounts to 40,000. In Peru the loss of life was about 2, 000. The dead were yet hidden under the ruins of houses in many instances, and a stench infested the air, which it was thought would produce a pestilence. A band of robbers were roaming through the ruins, robbing every one who had anything left.

—*Pall Mall Gazette*, Rome:—"I was mistaken, in informing you that Monsignor Villanuova-Cattellacci had resigned his post of Vicegerent of Rome; it appears that he was dismissed by the Pope. The cause was a great scandal which came to light in a certain convent which at present I will not name. Nearly the whole of the nuns, who are very young, were found to be as nuns should not be. As the rules of the convent are very strict, the affair was kept very close. At length search revealed a subterraneous passage communicating with a monastery of Belgian monks. The passage terminated in an ancient Roman vault, the last vestige of a pagan temple, in which the monks professed to practice mystic austerities. Monsignor Castellacci was blamed by the Holy Father for having failed to discover this secret communication, and for defending the nuns, particularly the abbess, though she was in the same condition as too many of her flock. I have been at pains to ascertain the truth of this story, and I relate only what is stated by several Roman prelates."

—The first public meeting in Manchester in connection with the Indian Female Normal School and Instruction Society was held on October 14 in the Mayor's Parlour, Town Hall. Mr. Edward Hardcastle presided. The audience was composed almost exclusively of ladies. Lieut.-Col. Sandwith gave an account of the work, in which the society was engaged, and spoke in terms of praise of Miss Carpenter, but deprecated the prosecution of purely secular instruction in India. The Rev. John Gratton, formerly missionary at Madras, insisted that if ever they were to regenerate India it must be by preaching the gospel. This Society has £7,000."

—*Bombay Gazette*: "We learn from Baroda that Mulharao, the brother of the Gaekwar, is in a bad state of health, his constitution having given way

under the severity and solitariness of his imprisonment during the last five years. For several months past he has been suffering from fever and jaundice, and their concomitant ailments, without any medical aid being afforded him. It is currently reported that his body has become swollen while his arms and limbs are quite attenuated. If this be the case death will soon relieve him from the suffering he has undergone at the hand of his brother, and which the Government has so long neglected to restrain, although perpetually appealed to on the subject. If this man should die in captivity, the circumstance will reflect eternal disgrace on the British Government and their representatives at the Court of the Gaekwar."

—*Times of India*; Muscat: "Smoking, formerly very commonly indulged in by parties who frequent the coffee-shops, is not now allowed, nor is the use of tobacco in any shape openly permitted. The laws are administered promptly, but according to the Koran. Theft and robbery are punished by severing the right hand of the culprit from the wrist; and social evils, such as are not recognized and left unpunished by the State, are not overlooked, the guilty party receiving from fifty to a hundred stripes."

—This letter has appeared in the *Indian Daily News*: "For the information of that section of your readers who are Brahmos, please publish the following protest against a mischevous and un-Brahmic practice of certain Brahmos of Calcutta and the Mofussil.

"'We are astonished and grieved to observe that some Brahmos have begun to acknowledge Baboo Keshub Chunder Sen as a saviour of men commissioned by God. They accordingly call him 'Good Lord,' 'Redeemer,' &c., and pray to him for salvation in this wise:—'Good Lord! I am a great sinner; have mercy on me and save me. Lead me to the feet of thy merciful Father. O! don't forsake me.' Even to divine service they have given an objectionable form. They now offer up their prayers to God through Keshub Baboo thus:—'Good Lord! I am a great sinner. I cannot entertain a hope that God will hear my prayer. Do pray for me to your merciful father.'

"This sort of proceeding, on the part of certain Brahmos, has given a shock to almost all Brahmo Somajes, as has been brought to notice during a tour in the Mofussil, and many are jumping to the conclusion that Keshub Baboo is propagating his own worship and not that of God. But we would advise them to wait till we hear anything from him for or against this practice.

"In conclusion, we beg of our Brahmo brethren who have thus begun to worship Keshub Baboo; to think what they are about, what a dangerous doctrine they are preaching to the world, a doctrine which has been the cause of all bitterness and antipathy between religious sects, and which has ultimately elevated men to pseudo divine honours. We also beg of Keshub Baboo to direct his efforts to put a stop to the above practice, and disabuse the public mind that is prejudiced against him.

"Jodoo Nauth Chuckerbutty,
"Bijoy Kissen Goswamee,
Missionaries of the Brahmo Somaj of India."

MONDAY,—November 9.

—*Friend of India*: "Of the ten millions for barracks and forts 6¾ are being spent on the vast area of the Bengal Presidency, embracing seven separate Provinces. The barracks are being adapted to modern requirements, at Berhamapore, Cawnpore, Umballa, Jubbulpore, Mhow and Lucknow. Rest-houses are being built for troops, to accommodate about 200 men and families, at fixed distances along the lines of railway. The barracks are not the only buildings in cantonments. Ample provision is being made for the comfort and amusement of the men, such as rooms for prayer meetings and devotional purposes, reading and recreation-rooms, schools, canteens, gymnasia, work-shops, swimming-baths and, cricket grounds. All cantonments are to be lighted with gas if the experiments with coal gas at Allahabad and oil gas at Rawul Pindee prove successful. The necessary apparatus is daily expected from England. So cantonments are to be supplied with better water, such as those of Fort William, Kirkee and Aden, according to the report of the Chemical Examiner on the analyses of all the potable waters in all the cantonments of the Bengal Presidency. New Powder Manufactories at Ishapoor and Kirkee have been nearly completed. The project for a new Gun Carriage Manufactory at Allahabad has been approved and the works have been commenced. Minor projects have also been approved for a Tannery at Cawnpore and a Bullet Manufactory at Dum-Dum. Arrangements have also been made for the general introduction of improved slaughter-houses and bakeries."

—*London Times*: "A clergyman the other day preached at Brighton in a Baptist Chapel. Only a very few days elapsed before the Bishop served him with an inhibition for committing such an irregularity. Now, the question is more and more loudly asked why a similar vigour cannot be shown in expressing episcopal disapprobation of Ritualistic outrages on discipline and propriety. If the Bishops cannot do everything that might be wished, there is all the more reason they should do what they can, and this is just what they seem not to do. Most of them acknowledge in words that Ritualism has become a most offensive, a most dangerous, and a most mischievous development; but in action we for the most part look in vain for that plain discouragement and firm repression which is readily exerted against some other offenders. There is one Bishop, for example, who publicly declares that he will suspend any clergyman who administers the Holy Communion in the evening, though this is a practice common in many other dioceses, perfectly conformable to the institution of the Sacrament, and extremely convenient to the poor and middle classes. Yet the same Bishop is never without an excuse for the misguided men who are betrayed into Ritualistic excesses and offers anything but discouragement to clergymen in his diocese who transform the Communion into a Sacrifice and inculcate a doctrine which the simple cannot distinguish from transubstantiation. It is this which occasions more than anything that general condemnation of the Church of England which has recently found such frequent expresson, and of which several of our correspondents have admitted the justice."

—*N. Y. Times*: "The recently deceased Mr. Stevens, of Hoboken, whose real estate in the place is believed to be worth $26,000,000, and whose entire property is estimated at over $50,000,000, has, by his will, directed the appropriation of $150,000 for the erection of an institution of learning in Hoboken, and $500,000, for its perpetual endowment, and he has also directed that $1,000,000, be devoted to the completion of the Stevens Battery, which is to be the property of the State of New-Jersey. With the exception of these sums, the whole of his enormous property is left to his family (wife and children.)

The interest of this money will be equal to at least £1,000 a day.

—The *Inverness Courier* says: "An incident occurred in this parish a short time ago, which would have been simply incredible had it not been told us by the actor himself. The facts are these:—A few weeks ago a respectable man residing in the east end of Tulloch, in this parish —of course he is a *Grant*—unfortunately met with an accident while driving wood out of the Tulloch forest, by which he dislocated his shoulder. In order to put the bone to rights, it was determined that he should go to Mr. Maconachie, the famous bone doctor at Aberlour, but the weather being at the time the hottest we have had during the recent hot season, and being withal a first-rate swimmer, Grant resolved, before proceeding on his journey of thirty miles to have a fine cooling bathe. With this purpose he proceeded to the large dam at Duiack, and having denuded himself of his garments, plunged into the pool. Swimming with the uninjured arm, and enjoying his cold bath to the utmost, he was more than astonished to observe a roe and a roe-buck exulting in the same exercise at the far-off end of the dam. Determined to make their further acquaintance, he steered his course to the spot where the denizens of the forest were disporting themselves, and his wonder was not abated when he found that they allowed him to come within *hail*. Having managed to come close behind the buck, but *paddling his own canoe* still with the strong arm, the stalwart Highlander, regardless of the pain it occasioned, stretched out the disabled arm and took a firm grip of the roe-buck's hind leg. The animal gave a bound forward, so sudden and so strong, that it jerked the arm into its socket, and thus saved the man the long journey to Mr Macconachie. The rest of the adventure is soon told. Grant managed to *paddle* the buck to the shore, but being still unable to use both his hands freely, and the animal showing his impatience to be again free, it was long doubtful which of the antagonists would be ultimately the victor. The Highlander's ingenuity at this critical juncture did not forsake him. Seeing that he was totally unable to kill the buck in the usual mode of land warfare, he stuck to the water, and by mere dint of strength, and with the free use of only one hand, he held the animal's head under water until it was drowned. The roe was then concealed in a remote part of the forest until the dusk of the evening, when Grant returned for the spoil, and carried it home on his back, and when the victor told us his strange adventure on Monday last, he added with a chuckle, 'and it is now all ate.'"

TUESDAY,—November 10.

—*Guzerat Mitra*: "The Baroda Railway has at last, it appears, despaired of chaining the mighty Nerbudda at the Broach station. It is resolved to erect a bridge at Uttarwada where the breadth of the river is not so wide and the force of its current is decidedly small. It is supposed that this bridge will necessitate an expense of about ten lacs, and an addition of ten miles to the whole line with a great curvature near Broach."

—*Pioneer*: "The most terrible of all snakes appears to be the *ophiophagus elaps*. This wretch attains to a great size, twelve feet and even more. It is very fierce, and is always ready not only to attack when opposed but also to pursue. It is reported to have chased men for hours when disturbed in its native haunts;' and it is intensely *venomous*. The only consolation is that it is rare in this country, and that it makes the other snakes rarer, since, as it name denotes, it eats them."

—At a meeting of the Justices yesterday after three hours of talk, the European members mostly left and it was then resolved to reduce the House assessment from 7 to 6 per cent.

—A Parisian correspondent says: "Something like a year ago I described the new mode of locomotion by velocipedes, and was probably laughed at for predicting that the days of the horse, except as a luxury for the table, were drawing to a close. Since then the velocipede has made its way in the world. It has entered so completely into the everyday life of people, it has become so useful an element of conversation, that one wonders how the world did without it. Every family will soon have its velocipede. We are having races organized in every direction, the same as for horses and boats. Young men think nothing of running out to their country houses of a forenoon at a distance of thirty or forty miles. The most expert make their twelve miles an hour, and at that rate we shall soon hear of velocipedes with cow-catchers.

"We have also marine velocipedes. For a placid lake or river no more charming invention was ever thought of. The first one may be seen on the lake of Enghein, twelve miles from Paris, and was constructed at Saint Denis. Imagine two snow-shoes, so to speak, held together by rods at a yard's distance, and between these the propelling wheel, about a yard in diameter, with paddles eight inches long and four wide. Then behind and almost on a level with the top of the wheel—why would not a screw be easier to propel?—a saddle for the driver, and to the wheel on each side driving cranks for the feet, the wheel and seat covered with sheet iron to prevent wetting. Over the wheel is fixed a swivel handle of iron for the hands, and to the ends of this handle the tillers for the two rudders."

—The Rev. N. Honiss, C. M. S. Tinnevelly, says: "Of the two new congregations already referred to one is a village of Pullars, containing seventy-five souls. The immediate object of their coming was to gain some protection from the violence of Peons and other native officials, who have lately been unusually active in seizing upon unoffending Pullars, who, whether willing or unwilling, are dragged off to be employed in the Government works. In former days the Pullars were the slaves and drudges of the higher castes, but now that they have tasted the blessings of British rule, Pullars, like other folks, prefer liberty to slavery. The congregation under our native pastor at Ukkerancotie was for some time besieged by trublesome Peons, who, in imitation of their Mohammedan ancestors, proposed tribute for themselves (this is how the Peons generally keep themselves in pocket-money) or labour for the public works. But it must be confessed that our people had not sufficient public spirit to leave their crops to rot in the fields, while they trudged off some thirty or forty miles to dig a tank or repair a road. We sometimes com

plain that our people have not sufficient self-reliance, are regarded by themselves and their Missionary too much in the light of children. What follows will show that they are acquiring a more manly and independent spirit. The congregation in question did not run away from the Peons to their Missionary, like cowardly school-boys who boast about their 'big brother.' They conferred with their pastor; they talked the matter over with a Vakeel, drew up a suitable petition, and despatched it by telegraph to the Governor of Madras. A gracious answer was at once returned, that the petition of the Pullars would receive immediate attention. On first hearing of this circumstance, I was greatly surprised, but the favourable manner in which the petition was received shows that our people were neither impertinent nor irregular; and were it not perhaps unseemly in a Missionary report, I could ask for three cheers for the Pullars of Tinnevelly."

—The Rev. H. Maundrell thus adverts to the changes and prospects in Madagascar:—

"It affords me great pleasure to write to you again from Andevorante. I should have done so sooner after my return from Mauritius, had I not been anxious to gain first reliable information as to the state of the capital subsequent to the change of Government, and the influence that change has had upon Christianity. You will be happy to know that everything has turned out to the furtherance of the Gospel. The new Queen and her Prime Minister are decidedly in favour of the spread of the truth. It is commonly, and I believe truly, reported that they think seriously of becoming Christians themselves, and that they have avowed their intention of building a royal place of worship within the palace yards. The national idols, if not altogether banished, are discountenanced. Pigs, formerly forbidden from the capital, are now sold and eaten there. Some of the chief supporters of the old conservative party have been reduced in rank on account of their hatred and opposition to Christianity. Thus this beautiful country is wonderfully opening to Christian teaching and civilization."

WEDNESDAY,—NOVEMBER 11.

—*Indian Public Opinon*: "A most interesting though rather strange, ceremony is being performed among the Hindoos of the city. *Toolsee* (in mythology, a nymph beloved by *Krishna*, and by him metamorphosed into a plant) a small shrub held in veneration by the Hindoos, is being married to *Slaig Ram*, a kind of stone bearing the impression of one or more of the symbols conceived by the Hindoos to represent *Vishnoo*. The ceremony is performed by those of the Hindoos who are deprived of offspring, under a belief that their gods, pleased by the faith entertained, will take away the stain of sterility from them. The marriage is celebrated with all the pomp and ceremony common to native marriages. Money is most lavishly spent in the observance of these old ceremonies, the class most profiting by the same being of course the Brahmins."

—There has been a disastrous fight in New Zealand. A force under command of Colonel McDonnell got entangled in the Bush and were surprised by the enemy. 5 officers and 12 men were killed; 25 were wounded.

—It appears that the late Begum of Bhopal (who died on the 30th ultimo,) will be succeeded by her eldest daughter Shanjehan Begum.

—*Delhi Gazette*: "During the last three years the amazing number of 1,604 tigers, 2,637 panthers, 1,439 bears, 742 wolves and 1,295 hyenas have been destroyed in the Central Provinces. In the same period 1,751 lives have been lost by wild beasts and 1,874 by snake bites."

—*Bombay Gazette*: "It appears that the Secretary of State for India has approved of the late Bishop Cotton's scheme for a redistribution of Indian Dioceses and the appointment of four additional archdeacons in the place of four chaplains. Bishop Cotton recommended that the Central Provinces, the District of Ajmere, and the English congregations in the Central India Agency, except Gwalior, should be transferreed from the Diocese of Calcutta to that of Bombay; and that British Burmah (including the Andamans) and the Straits (unless the latter should be separated from India altogether,) should be transferred from the Diocese of Calcutta to that of Madras. The four new archdeaconries to be placed, respectively, at Allahabad, Lahore, Nagpore, and Rangoon."

—About 635 candidates are to appear at the matriculation examination, which commences next Monday. For all the examinations there will be more than 700 competitors.

—Sir Joseph Arnould, has given judgment in favour of H. H. Aga Khan, in the Khojah Cemetary suit.

—The sanction of the Ch. Missionary Society's Committee was given to a proposal that the Rev. R. Bruce, Missionary of the Society in North India, who is now recruiting his health in England, should return by way of Persia, to his station at Dera Ismail Khan. This arrangement will enable Mr. Bruce to spend six months in Persia, the home of the Moslem population who are found in the Derajât Mission; to visit the Oroomiah Mission; and to increase his knowledge of the Persian language.

THURSDAY,—NOVEMBER 12.

—The crops throughout the greater part of the Ahmednuggur collectorate are withering for want of rain, and in parts there is reason to apprehend a scarcity of water. The mamletdars of Nuggur, Sawurgaum and Rahooree report that there is already a scarcity for drinkiug purposes in some villages. The mamletdar of the last named talooka also states that in fifty villages the rubbee crops were not sown for want of rain. Even if there was a heavy fall now, of which however there is no prospect at present, the season could not but be a very bad one.

—*Englishman*: "The King of Siam died at Bangkok on the 1st of October of the jungle fever which he caught during his expedition to observe the Eclipse in August last. His Majesty was in the 64th years of his age, and had reigned nearly 18 years, but he was distinguished amongst Eastern potentates by his devotion to science and education, and his mild and equitable rule over his subjects."

—*Indu Prakash*: "'It is calculated,' observes Mr. Punch, 'that the expense of the next general Election will fall very little short of three millions of pounds (or three crores of Rupees). So the privilege of adding M. P. to their names will cost members on an average four thousand pounds a piece.' The facetious censor advises the public to bear the fact in mind, for 'they thus might learn to read with proper reverence the speeches of an orator whom intrinsically viewed, they might regard as a great bore, but in a money point, might class among the great guns of the House if his election costs had ranked him as a seven thousand pounder.' They have reformed Parliament, that is, extended the franchise and re-arranged the distribution of seats, necessitated by the progress of time, but the system under which members are returned to Parliament remains as little reformed as it was ever. Indeed the electioneering machinery by which the members of the greatest deliberative assembly in the whole world are chosen is very little calculated to strike a stranger favourably, though is is said in its favour that it serves at least to exclude hungry unprincipled levelling demagogues from Parliament, whose ideal of political reforms consist in the spoliation of the rich. The fact that the way to Parliament is blocked to all but those who could afford to spend on the average Rs. 40,000 for securing the good wishes of the electors, however ill-qualified they may be to discharge the duties of senators, is very little creditable to the freedom-loving British nation."

—*The Bombay Gazette* says that a blunder is being made in locating the new Colaba lighthouse within a mile of the present one, instead of at the outside place of danger.

FRIDAY,—NOVEMBER 13.

—The following has been made public: "The Persian Gulf Cable is totally interrupted between Bushire and Fao.

The alternate land route has also been seriously and wilfully damaged between Bushire and Shiraz.

The Russian route is still open, and can be used for homeward telegrams."

—Deaths last week 300. There were only 11 deaths by cholera.

—Several of the Native employes of the Municipality have absconded, after making away with their books.

—*Madras Churchman*: "Dr. Longley's death is a subject for deep regret, for although certainly no 'Ritualist,' and scarcely even 'High Church,' he was no Puritan, and was moreover a good, kind-hearted man. We do trust that the Premier may be induced to make a suitable appointment in the present case, above all, we devoutly wish that neither the Bishop of London nor (as at the last nomination to the see of Canterbury) the Bishop of Durham may be made Primate."

—Local items of the week: The body of a Hindoo was taken out of a tank; Rama, a laborer, was so burned in a rope-factory, that he died of the injuries.

WILL THE COMING MAN DRINK WINE?

The teetotalers confess their failure. After forty-five years of zealous and well-meant effort in the "cause," they agree that people are drinking more than ever. Dr. R. T. Trall, of New York, the most thorough-going teetotaler extant, exclaims, "Where are we to-day? Defeated on all sides. The enemy victorious and rampant everywhere. More intoxicating liquors manufactured and drunk than ever before. Why is this?' Why, indeed! When the teetotalers can answer that question correctly, they will be in a fair way to gain upon the 'enemy' that is now so 'rampant." They are not the first people who have mistaken a symptom of disease for the disease itself, and striven to cure a cancer by applying salve, and plaster, and cooling washes to the sore. They are not the first travelers through this wilderness who have tried to extinguish a smoldering fire, and discovering at last that they have been pouring water into the crater of a volcano.

* * * * * * * *

Our teetotal friends have not neglected the scientific questions involved in their subject, nor have they settled them. Instead of insulting the public intelligence by asserting that the wines mentioned in the Bible were some kind of unintoxicating slop, and exasperating the public temper by premature prohibitory laws, they had better expend their strength upon the science of the matter, and prove to mankind, if they can, that these agreeable drinks which they denounce are really hurtful. We all know that excess is hurtful. We also know that adulterated liquors may be. But is the thing itself pernicious? —pure wine taken in moderation? good beer? genuine Old Bourbon?

For one, I wish it could be demonstrated that these things are hurtful. Sweeping, universal truths are as convenient as they are rare. The evils resulting from excess in drinking, are so enormous and so terrible that it would be a relief to know that alcoholic liquors are in themselves evil, and to be always avoided. What are the romantic woes of a Desdemona, or the brief picturesque sorrows of a Lear, compared with the thirty years' horror and desolation caused by a drunken parent? We laugh when we read Lamb's funny description of his waking up in the morning, and learning in what condition he had come home the night before by seeing all his clothes carefully folded. But his sister Mary did not laugh at it. He was all she had; it was tragedy to her, this self-destruction of her sole stay and consolation. Goethe did not find it a laughing matter to have a drunken wife in his house for fifteen years, nor a jest to have his son brought in drunk from the tavern, and to see him dead in his coffin, the early victim of champagne. Who would not like to have a clear conviction, that what we have to do with all such fluids is to let them alone? I am sure I should. It is a great advantage to have your enemy in plain sight, and to be sure he is an enemy.

What is wine? Chemists tell us they do not know. Three-fifths of a glass of wine is water. One-fifth is alcohol. Of the remaining fifth, about one-half is sugar. One-tenth of the whole quantity remains to be accounted for. A small part of that tenth is the acid which makes vinegar sour. Water, alcohol, sugar, acid—these make very nearly the whole body of the wine; but if we mix these things in proportions in which they are found in Maderia, the liquid is a disgusting mess, nothing like Maderia. The great chemists confess that they do not know what that last small fraction of the glass of wine is, upon which its flavor, its odor, its value, its fascination depend. They do not know what it is that makes the difference between port and sherry, but are obliged to content themselves with giving it a hard name.

Similar things are admitted concerning the various kinds of spirituous and malt liquors. Chemistry seems to agree with the temperance society, that wine, beer, brandy, whisky, and rum are alcohol and water, mixed in different proportions and with some slight differences of flavoring and coloring matter. In all these drinks, teetotalers maintain, alcohol is power, the other ingredients being mere dilution and flavoring. Wine, they assure us, is alcohol and water flavored with grapes; beer is alcohol and water flavored with

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malt and hops; Bourbon whisky is alcohol and water flavored with corn. These things they assert, and the great chemists do not enable us drinkers of those seductive liquors to deny it. On the contrary, chemical analysis, so far as it has gone, supports the teetotal view of the matter.

What does a glass of wine do to us when we have swallowed it?

We should naturally look to physicians for an answer to such a question; but the great lights of the profession—men of the rank of Astley Cooper, Brodie, Abernethy, Holmes—all assure the public, that no man of them knows, and no man has ever known, how medical substances work in the system, and why they produce the effects they do. Even of a substance so common as Peruvian bark, no one knows why and how it acts as a tonic; nor is there any certainty of its being a benefit to mankind. There is no science of medicine. The "Red Lane" of the children leads to a region which is still mysterious and unknown; for when the eye can explore its recesses, a change has occurred in it which is also mysterious and unknown; it is dead. Quacks tell us, in every newspaper, that they can cure and prevent disease by pouring or dropping something down our throats, and we have heard this so often that, when a man is sick, the first thing that occurs to him is to "take physic." But physicians who are honest, intelligent, and in an independent position, appear to be coming over to the opinion that this is generally a delusion. We see eminent physicians prescribing for the most malignant fevers little but open windows, plenty of blankets, Nightingale nursing, and beef tea. Many young physicians, too, have gladly availed themselves of the ingenuity of Hahnemann, and satisfy at once their consciences and their patience by prescribing doses of medicine that are next to no medicine at all. The higher we go among the doctors, the more sweeping and emphatic is the assurance we receive that the profession does not understand the operation of medicines in the living body, and does not really approve their employment.

If something more is known of the operation of alcohol than of any other chemical fluid—if there is any approach to certainty respecting it—we owe it chiefly to the teetotalers, because it is they who have provoked contradiction, excited inquiry, and suggested experiment. They have not done much themselves in the way of investigation, but they started the topic, and have kept it alive. They have also published a few pages which throw light upon the points in dispute. After going over the ground pretty thoroughly, I can tell the reader in a few words the substance of what has been ascertained, and plausibly inferred, concerning the effects of wine, beer and spirit upon the human constitution.

Several experiments, have been made, with a view to ascertain whether mixing alcohol with the gastric juice increases or lessens its power to decompose food, and the results of all of them point to the conclusion that the alcohol retards the process of decomposition. A little alcohol retards it a little, and much alcohol retards it much. It has been proved by repeated experiments, that any portion of alcohol, however small, diminishes the power of the gastric juice to decompose. The digestive fluid has been mixed with wine, beer, whisky, brandy, and alcohol diluted with water, and kept at the temperature of the living body, and the motions of the body imitated during the experiment; but, in every instance, the pure gastric juice was found to be the true and sole digester, and the alcohol a retarder of digestion. This fact, however, required little proof. We are all familiar with alcohol as a preserver, and scarcely need to be reminded that if alcohol assists digestion at all, it cannot be by assisting decomposition.

Nor is it a heat-producing fluid. On the contrary, it appears in all cases to diminish the efficiency of the heat-producing process. Most of us who live here in the North, and who are occasionally subjected to extreme cold for hours at a time, know this by personal experience, and all the Arctic voyagers attest it. Brandy is destructive when men have to face a temperature of 60° below zero; they want lamp oil then, and the rich blubber of the whale and walrus. Dr. Rae, who made two or three pedestrian tours of the Polar regions, and whose powers of endurance were put to as severe a test as man's ever were, is clear and emphatic upon this point. Brandy, he says, stimulates but for a few minutes, and greatly lessens a man's power to endure cold and fatigue. Occasionally, we have in New York a cool breeze from the north which reduces the temperature below zero—to the sore discomfort of omnibus drivers and car drivers, who have to face it on their way, up town. On a certain Monday night, two or three winters ago, twenty-three drivers on one line were disabled by the cold, many of whom had to be lifted from the cars and carried in. It is a fact familiar to persons in this business, that men who drink freely are more likely to be benumbed and overcome by the cold than those who abstain. It seems strange to us, when we first hear it that a meagre teetotaler should be safer on such a night than a bluff, red-faced imbiber of beer and whisky, who takes something at each end of the line to keep himself warm. It nevertheless appears to be true. A traveler relates that, when Russian troops are about to start upon a march in a very cold region, no grog is allowed to be served to them; and when the men are drawn up, ready to move, the corporals smell the breath of every man, and send back to quarters all who have been drinking. The reason is, that men who start under the influence of liquor are the first to succumb to the cold, and the likeliest to be frost-bitten. It is the uniform experience of the hunters and trappers in the northern provinces of North America, and of the Rocky Mountains, that alcohol diminishes their power to resist cold. This whole paper could be filled with testimony on this point.

Still less is alcohol a strength giver. Every man that ever trained for a supreme exertion of strength knows that Tom Sayers spoke the truth when he said: "I am no teetotaler; but when I've any busines to do, there's nothing like water and the dumb-bells." Richard Cobden, whose, powers were subjected to a far severer trial than a pugilist ever dreamed of, whose labors by night and day, during the corn-law struggle, were excessive and continuous beyond those of any other member of the House of Commons, bears similar testimony: "The more work I have to do, the more I have resorted to the pump or the teapot." On this branch of the subject, all the testimony is against alcoholic drinks. Whenever the point has been tested—and it has often been tested—the truth has been confirmed, that he who would do his very best and most, whether in rowing, lifting, running, watching, mowing, climbing, fighting, speaking, or writing, must not admit into his system one drop of alcohol. Trainers used to allow their men a pint of beer per day, and severe trainers half a pint; but now the knowing ones have cut off even that moderate allowance, and brought their men down to cold water, and not too much of that, the soundest digesters requiring little liquid of any kind. Mr. Bigelow, by his happy publication lately of the correct version of Franklin's Autobiography, has called to mind the famous beer passage in that immortal work: "I drank only water; the other workmen, near fifty in number, were great guzzlers of beer. On one occasion I carried up and down stairs a large form of types in each hand, when others carried but one in both hands." I have a long list of references on this point; but, in these cricketing, boat-racing, prize-fighting days, the fact has become too familiar to require proof. The other morning Horace Greeley, teetotaler, came to his office after an absence of several days, and found letters and arrears of work that would have been appalling to any man but him. He shut himself in at ten A. M., and wrote steadily, without leaving his room, till eleven P. M.—thirteen hours. When he had finished, he had some difficulty in getting downstairs, owing to the stiffness of his joints, caused by the long inaction; but he was as fresh and smiling the next morning as though he had done nothing extraordinary. Are any of us drinkers of beer and wine capable of such a feat? Then during the war, when he was writing his history, he performed every day, for two years, two days' work,—one from nine to four, on his book; the other, from seven to eleven, upon *The Tribune*; and, in addition, he did more than would tire an ordinary man, in the way of correspondence and public speaking. I may also remind the reader, that the clergyman who, of all others in the United States, expends most vitality, both with tongue and pen, and who does his work with least fatigue and most gaiety of heart, is another of Franklin's "Water Americans."

The few experiments which have been made, with a view to trace the course of alcohol in the living system, all confirm what all drinkers feel, that it is to the brain that alcohol hurries when it has passed the lips. Some innocent dogs have suffered and died in this investigation. Dr. Percy, a British physician, records, that he injected two ounces and a half of alcohol into the stomach of a dog, which caused its almost instant death. The dog dropped very much as he would if he had been struck upon the head with a club. The experimenter without a moment's unncessary delay removed the animal's brain, subjected it to distillation, and extracted from it a surprising quantity of alcohol,—a larger proportion than he could distill from the blood or liver. The alcohol seemed to have rushed to the brain; it was a blow upon the head which killed the dog. Dr. Percy introduced into the stomachs of other dogs smaller quantities of alcohol, not sufficient to cause death; but upon killing the dogs, and subjecting the brain, the blood, the bile, the liver, and other portions of the body to distillation, he invariably found more alcohol in the brain than in the same weight of other organs. He injected alcohol into the blood of dogs, which caused death; but the deadly effect was produced, not upon the substance of the blood, but upon the brain. His experiments go far toward explaining why the drinking of alcoholic liquors does not sensibly retard digestion. It seems that, when we take wine at dinner, the alcohol does not remain in the stomach, but is immediately absorbed into the blood, and swiftly conveyed to the brain and other organs. If one of these "four-bottle men" of the last generation had fallen down dead, after boozing till past midnight, and he had been treated as Dr. Percy treated the dogs, his brain, his liver, and all the other centres of power, would have yielded alcohol in abundance; his blood would have smelt of it; his flesh would have contained it; but there would have been very little in the stomach. Those men were able to drink four, six, and seven bottles of wine at a sitting, because the sitting lasted four, six, and seven hours, which gave time for the alcohol to be distributed over the system. But instances have occurred of laboring men who have kept themselves steadily drunk for forty-eight hours, and then died. The bodies of two such were dissected some years ago in England, and the food which they had eaten at the beginning of the debauch was undigested. It has been preserved in alcohol as we preserve snakes. *Parton, in the Atlantic Monthly.*

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